

Statement of Faith

International Assemblies of the First Born

The Bible

We believe that the Bible is the inspired Word of God, revelation from God to man, the infallible rule of faith and practice, superior to conscience, tradition and reason, but not contrary to reason (2 Tim. 3:1-17; 2 Peter 1:20-21).

God

We believe in the one true God (Deut. 6:4; Ex. 20:1-3; Isa. 45:5-7; 1 Cor. 8:4), who has revealed Himself in nature, and in the Bible as the eternally self-existent One, self-revealed "I AM" (Ex. 3:14); and further revealed Himself as embodying the principles of relationship and association within the Godhead, i.e., as Father, Son and Holy Spirit (Matt. 28:19-20; 2 Cor. 13:14).

God the Father

We believe that God the Father, the first person of the Trinity, is the creator of all things (Gen. 1:1-31), as the absolute and omnipotent ruler of the universe.

God the Son

We believe that Jesus Christ, the second person of the Trinity possesses all the attributes which He shares with the Father; He is coequal, and coeternal with the Father (John 1:1; 10:30; 14:9). We believe that Jesus Christ is co-creator of the universe (John 1:3; Col. 1:15-17; Heb. 1:2). We believe in the virgin birth (incarnation) which was necessary for Him to become man to save mankind from their sin (Jn. 1:14; 3:16; Isa. 7:14; 53:10-13; Matt. 1:21).

We believe that Jesus Christ, He alone, is the savior of men through His sacrificial death effective by our faith in Him (John 3:16).

We believe in the bodily resurrection of Jesus Christ (1 Cor. 15; Matt. 28:1-10; Mark 16:1-8; Luke 24:1-9; John 20:1-15).

We believe that Jesus Christ will return to receive the Church, which is His body, unto Himself at the Rapture, returning with His Church in glory, will establish His millennial kingdom on earth (Acts 1:11; 1 Thess. 4:13-17; Rev. 20:1-4).

God the Holy Spirit

We believe that the Holy Spirit is a divine person, possessing all the attributes of personality and deity, including intellect (2 Cor. 2:10-13), emotions (Eph. 4:30), will (1 Cor 12:11), eternity (Heb. 9:14), omnipresence (Ps. 139:7-10), omniscience (Isa. 40:13-14), omnipotence (Rom. 15:13), and truthfulness (John 16:13). In all the divine attributes He is coequal and consubstantial with the Father and the Son (Matt. 28:19; Acts 5:3-4; 28:25-26; 2 Cor. 13:14).

We believe in the unique ministry and manifestation of the Holy Spirit in this age began on the day of Pentecost when He came from the Father as promised by Christ (John 14:16,17; 15:25). One of His ministries is His baptizing work, baptizing the believers with the initial physical evidence of speaking in other tongues (Acts 1:8; 2:1-40) as the Spirit gives them utterance. The baptism in the Holy Spirit and speaking in tongues in this instance is the same in essence as the gift of tongues (1 Cor. 12:4-10, 28) but different in purpose.

We believe in this respect, that God the Holy Spirit is sovereign in the bestowing of all His gifts for the perfecting of the saints today.

Man

We believe that man was directly and immediately created by God in His image and likeness. Man was created free of sin with a rational nature, intelligence, volition and self-determination, and moral responsibility to God (Gen. 2:7,15; James 3:9). God's intention in the creation of man was that man should glorify God, and enjoy God's fellowship. Because of Adam's sin of disobedience to the revealed will of God, man lost innocence; incurred the penalty of spiritual and physical death; became subject of the wrath of God; and became inherently corrupt and utterly incapable of choosing or doing that which is acceptable to God apart from divine grace. Man's salvation is thereby wholly of God's grace through the redemptive work of our Lord Jesus Christ (Gen. 2:16-17; 3:1-19; John 3:36; Rom. 3:23; 6:23; Eph. 2:1-3).

Salvation

We believe that salvation is wholly of God's grace and on the basis of the redemption of Jesus Christ, the merit of His shed blood, and not on the basis of human merit or works (John 1:12; Eph. 1:4-7; 2:8-10; 1 Peter 1:18, 19). Man is saved by the washing of regeneration and renewing of the Holy Spirit, and being justified by grace through faith he becomes an heir of God according to the hope of eternal life (Titus 2:11; John 3:16).

Regeneration

We believe that regeneration is the supernatural work of the Holy Spirit by which the divine nature and divine life are imparted (John 3:3-8; Titus 3:5). It is instantaneous and is accomplished solely by the power of the Holy Spirit through the instrumentality of the Word of God (John 5:24), when the repentant sinner responds in faith to the divine provision of salvation which is Jesus Christ.

Justification

We believe that justification is an act of God (Rom. 8:30-33) by which He declares righteous those who, through faith in Christ, repent of their sins (Acts 2:38; Rom. 2:4; 2 Cor. 7:10). This is a legal act of God vindicating a sinner, declaring him not guilty before Him, and placing the righteousness of Christ on him.

Sanctification

We believe that every person who is justified is sanctified (set apart) unto God for holy purpose. This aspect of sanctification is positional (initial) and is instantaneous. As the believer grows in his spiritual life, he is progressively and ultimately sanctified. This aspect of sanctification shall be realized when believers are glorified with Him in glory (1 Cor. 1:2, 30; Heb. 2:11; 2 Cor. 3:18; 1 Thes. 5:23; Phil. 3:12; Eph. 5:25, 27; 1 John 3:5-9).

Church

We believe that all who place their faith in Jesus Christ are immediately placed by the Holy Spirit into one united spiritual body, the church (1 Cor. 12:13), the bride of Christ (2 Cor. 11:2; Eph. 5:23-32), of which Christ is the head (Eph. 1:22; Col. 1:18). The church is composed of all "born-again" believers who were called out for assembly and fellowship for the praise of His name. It is a unique spiritual organism designed by Christ made up of all Christians in this present age (Eph. 2:11-3:6).

Ordinances of the Church

We believe that there are two ordinances of the church: baptism and the Lord's Supper (Acts 2:38-42). Christian baptism by immersion is the solemn and outward testimony of a believer showing forth his faith in the crucified, buried, and risen Savior, and his union with Him in death to sin and resurrection to a new life (Romans 6:1-11). The Lord's Supper is the commemoration and proclamation of His death until He comes, and should be always preceded by solemn self-examination (1 Cor. 11:23-32). This ordinance should be observed by all believers as a memorial of Christ's death and suffering. The elements of bread and the fruit of the vine symbolize His body and blood that was sacrificed and shed at the Cross (Matt. 26:26-29).

The Promise of the Father

All believers are entitled, and should ardently expect, and earnestly seek, the promise of the Father, the baptism in the Holy Spirit. This was the normal experience of all the early church. With it comes endowments of power for life and service, the bestowment of gifts and their purpose in the work of the ministry (Luke 24:49; Acts 1:4; Acts 1:8). This wonderful experience is distinct and subsequent from the experience of the new birth (Acts 10:44-46; 11:14-16; 15:7-9). The initial physical evidence of this baptism is speaking in other tongues as the Spirit of God gives them utterance (Acts 2:4).

Divine Healing

We believe that God still heals today. This is a deliverance from physical sickness and infirmities. It is provided for in the atonement and is the privilege of all believers (Isa. 53:4, 5; Matt. 8:16,17; James 5:13-15).

Angels

We believe that the angels are created beings and are therefore not to be worshiped. Although they are a higher order of creation than man, they are created to serve God and to worship Him (Luke 2:9-14; Heb. 1:6). These holy angels have also specific ministry to the believers.

We believe that Satan is a created angel and the author of sin. He incurred the judgment of God by rebelling against his Creator (Is. 14:12-17; Ezek. 28:11-19) by taking numerous angels with him in his fall (Matt. 25:41; Rev. 12:1-14), and by introducing sin into the human race by his temptation of Eve (Gen. 3:1-15). These fallen angels and Satan are the open and declared enemy (adversary) of God and man (Is. 14:12-17; Rev. 20:10).

Mission and Evangelism

We believe that the outside ministry of the church is evangelism and mission. This is the proclamation of preaching of the Gospel of Christ to all people in every place in a persuasive manner with the purpose of making Christian converts. This is the Great Commission of Christ to the church to go into all places to make Christ known to all people (Matthew 28:16-20; Mark 16:15-20).

The Rapture

We believe in the personal bodily return of our Lord Jesus Christ before the seven-year tribulation (1 Thess. 4:13-17; Titus 2:13) to translate His church from this earth (John 14:1-3; 1 Cor. 15:51-53) and, between this event and His glorious return with His Saints, to reward believers according to their work (1 Cor. 3:11-15; 2 Cor. 5:10). This is the blessed hope of the church.

The Tribulation Period

We believe that immediately following the removal of the church from the earth (John 14:1-3; 1 Thess. 4:13-17) through the Rapture, the righteous judgments of God will be poured out upon an unbelieving world (Jer. 30:7; Dan. 9:27; Matt. 24:27-31; Rev. 16). This period includes the seventieth week of Daniel's prophecy (Dan. 9:24-27), as the seven-year tribulation period.

The Millennial Kingdom

We believe that after the tribulation period, Christ will return to earth to occupy and reign on the throne of David as King of kings and Lord of lords. This will be a literal one thousand year reign of Christ, and it will be characterized by universal peace, righteousness and prosperity (Rev. 20:1-4; Isa. 11; Ezek. 36:33-38).

Lake of Fire

We believe in the literal hell and Lake of Fire, a literal place of torment and suffering. This is the final abode of the devil and his fallen angels, and whosoever is not found written in the Book of Life, shall be consigned to everlasting punishment in the Lake of Fire (Rev. 20:10-15).

New Heaven and New Earth

We believe that all the saints, washed by the precious blood of Christ will finally spend with God in eternity in the new heaven and new earth. This will be an unending joy in the presence of God, for there will be no more tears and pain (2 Pet. 3:13; Rev. 21-22:1-5).

Marriage

We believe that marriage is ordained by God Himself. It is an intimate and complementing union between a man and a woman in matrimony for which the two become one physically, in the whole of life. God's design for marital relationship is heterosexual, not homosexual, and monogamous, not polygamous (Gen. 2:21-24; Matt. 19:4-6).

Source: I.A.F.B. Constitution, Article VI - Statements of Fundamental Truths (Articles of Faith)